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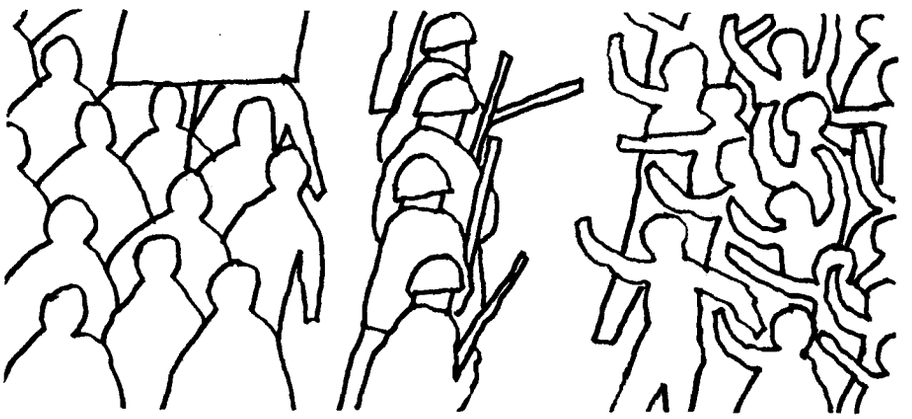

COUNTER-REVOLUTIONARY REFLEX

Conor Cruise O'Brien

ST. CHARLES
FEB 28 1967
CARTHAGENA

THE RENEWAL MESS

Daniel Callahan

RIVALS FOR THE VIETCONG?

William Pfaff

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NEWS AND VIEWS

Roman Graffito:

Written in small print on the ceiling of a men's room at a Greenwich Village bar: "If you've looked this far, you're obviously looking for an answer . . . Why not try Catholicism?"

•

In case you missed it, Father Herbert McCabe, O.P., has been bounced from his job as editor of the outstanding English monthly, *New Blackfriars*. The apostolic delegate, Archbishop Cardinale, who has had a reputation of being progressive, reacted violently to Father McCabe's February editorial on the Charles Davis case. Representations were made to Rome. Father McCabe was fired as editor on direct order of the Dominican Master-General. The editorial acknowledged that in many aspects the institutional Church was decadent and corrupt, but added that the institutions were necessary as a means of access to Christian experience transcending the personal.

•

Archbishop Cardinale, apostolic delegate in Great Britain, in an interview published recently in the *Catholic Herald*:

"The faithful should have a deeper relationship with their clergy and bishops. They should feel they are able to call in at any time on their clergy and bishops and discuss their problems. I am sure they would always be very welcome.

"Instead of taking their grievances to the Press why don't some earnest Catholics discuss the matter that troubles them with their priest and bishop. Often it is a question of inadequate information or pride. Having said or written something they will not withdraw from it. While if they were sufficiently enlightened they would probably refrain from writing or speaking.

"Apart from them being enlightened, there is also the great advantage that their priests and bishops would become more enlightened. . . .

"Personally I make myself available to all those who want to have a frank and open discussion on any subject regarding the Church and its policies. Communication is essential. . . .

"I think every Christian should feel that he really is his brother's keeper. By one's own example we shall prove the truth to non-believers."

•

"The first reaction of a Catholic, whether bishop, priest, religious or layman, at being confronted with the idea that divorce and remarriage could perhaps be sanctioned by the Church, is a perplexed retreat to the position that the Church teaches and has always taught that consummated sacramental marriages are absolutely indissoluble. The reply to this assertion is a categorical denial. If we equate the institution of Christ left behind on earth with the Western or Roman Church, the answer could be a yes, but only with strong qualifications. But when we speak of the historical witness of *the* Church, this must necessarily include the entire Church, not only her Western part. Especially now after the II Vatican Council (Decree on Ecumenism, Art. 14 to 18) it is clear that the Eastern Church is an authentic part of *the* Church, and that the witness of the Western Church lacks a full historic and dogmatic meaning if it is not joined by that of the Christian East." Msgr. Victor Pospishil in *Diakonia*, Vol. 1 No. 4

(The article is a chapter from *Divorce and Remarriage: Toward a New Catholic Teaching*, which will be published during March by Herder & Herder).

•

Clare Boothe Luce, writing in *McCall's* on the birth-control debate:

"I share what, it has been rumored, is the majority view of the Papal Commission's report, namely, that any physically harmless birth control means, short of sterilization (which is sexual suicide) or abortion, (which is self-violence and infanticide) should be accepted by the Church.

"How will the question end? No one knows.

"But those who know the Roman Pontiff know that he combines two virtues rarely found together—courage and consummate prudence. Consequently, many Catholics, myself included, believe that he will follow the course of courage, which is likewise the course of prudence. He will move forward with the movement of history and with the progress of moral-scientific thought, in conformity with the Catholic tradition, which is a tradition of progress. The authority of the Papacy will be the more secure for this progress."

•

Historian A. J. P. Taylor comes to the aid of the Pope, sort of:

"Indignation against criminals and their accomplices sometimes takes an odd form. In his recent book *Death in Rome*, Robert Katz tells the story of a wicked German reprisal: 335 Italians murdered in answer to a partisan attack. This was a routine operation under German occupation. Similar reprisals happened a hundred times over in Yugoslavia. This one seems particularly wicked because it took place in Rome. That is an odd moral judgment for a start. Even odder is where Mr. Katz puts the guilt. He is eager to slap the blame on the Pope. I have never been able to understand why non-Catholics demand a high standard of morality and behavior from the Pope. Roman Catholics are entitled to do so. If others do, they are surely admitting the Pope's claim to special sanctity and authority. The non-Catholic, if he is sensible, should regard the Pope as an elderly man at the head of a large business organization. Would Mr. Katz wax so indignant if some Roman banker or industrialist had remained silent in the face of the massacre? And yet there is no difference except in the eyes of Roman Catholics. I do not care for those horror stories being whipped up in order to take a kick at the Pope. My motto is: fair play for the Pope and even for Goering."

—From the *N.Y. Review of Books*

JOHN LEO

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CORRESPONDENCE

Women Intellectuals

Philadelphia, Pa.

To the Editors: Your symposium on "The Woman Intellectual and the Church" (January 27) certainly raised many thought-provoking points. In this respect, I would like to make two points.

One suggestion concerns other stimulating reading on this general topic. A noted biblical scholar Professor Krister Stendahl has recently published a booklet *The Bible and the Role of Woman* (Philadelphia, Fortress Press, 1966, 85¢). This is a case study in hermeneutics, i.e. "how one interprets the Bible, not only as to what the text meant 'back there then' when it was written, but also as to what it means 'here and now'," which originally appeared in Sweden during the course of a lengthy debate over the proposed ordination of women.

Dr. Stendahl concludes: "The question about the ordination of women is not a question about offices but a question about the right relationship between man and woman in Christ, whether it applies to political office, civil service, career, home life, the ministry, or to the episcopate." While Dr. Stendahl is considering the specific issue of ordination of women, he does so within a wider context. Hence, I find much of his thought applicable to any discussion on woman in the Church.

A second point I would like to raise is with respect to the discussants' use of the word *institution*. I find that in several places where the discussants spoke of the Church as institution, the word *bureaucracy* might have been more accurate. It is one thing to speak of the bureaucratized Church today and quite another to speak of the institutional Church. A bureaucracy is a hierarchical structure having considerable power and low circulation while an institution is characterized as a pattern of culture traits specialized to the shaping and distribution of particular values or sets of values. While this is only a seminal distinction, it does point up the fact that a

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THE CIA NIGHTMARE

The largest and most representative student organization in America, the United States National Student Association has been financed, to the tune of $200,000 a year, by the Central Intelligence Agency. This fact has now been advertised the length and breadth of the land. It seems to have broken a log-jam; and a great wash of evidence is upon us, showing the hand of the CIA in a multitude of educational and organizational enterprises previously considered private and independent. The reactions, and perhaps the revelations, are only beginning. Two such reactions, different in tone and viewpoint, follow in this issue.

The CIA-NSA connection has been presented as a severe indictment of "established" American liberalism. And justly so. But the ironies are close to the surface. It was the very fact that private monies in American society would not support the international activities of liberal NSA which drove the student leaders into the arms of the intelligence agency in the first place. Furthermore, many of the projects funded through the CIA could have been quite successfully and quite openly sponsored by the State Department—were it not for the McCarthyite hysteria of certain blocs of Congressmen which rendered all international student activity, if not even all State Department activity, suspect. In this sense, the Congress of the United States, as much as the requirements of international espionage, was the cause of the secret character of the NSA financing. The implications of this fact are both profoundly anti-democratic and profoundly symptomatic of Congress' general incapacity to handle post-war foreign affairs.

At the moment, thanks to CIA omnipresence and other government extravaganzas like the Defense Department's ill-fated Project Camelot, anyone connected with things international must work in an increasingly nightmarish atmosphere. Independent scholarship abroad becomes more difficult. Scholars feel their reputations compromised, their contacts disappearing. Last year's meeting of anthropologists heard a denunciation of the CIA's exploitation of that discipline either for information or "cover." Recently, in New York, at an open meeting of an organization dealing with Latin

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American affairs, a speaker from the floor suggested that certain proposed activities should not be undertaken because they were of a sort easily manipulable by CIA influences which might be working in the group. Not long ago, such a comment would have appeared to be sheer paranoia. Today, it seems utterly realistic.

The demoralization and disaffection among young people is particularly extreme. President Kennedy hailed "a new generation of Americans" who will "serve the cause of freedom as servants of peace around the world." But that generation, passionately concerned with the destiny of the developing nations, is being forced into choosing between an almost Pavlovian suspicion of everything the U.S. does abroad or a morally eroding cynicism. There is no point in complaining about a growing attachment of the New Left to "conspiracy theories" when genuine conspiracies are popping up all around. Reportedly, the Peace Corps itself only fought off inroads by the CIA after a stiff battle by Sargent Shriver. But given the present revelations, who will believe it?

Furthermore, one of the most pressing problems facing everyone dealing with the developing nations is deciding what values and institutions of a free society can reasonably be demanded of a nation in the throes of drastic social and economic change. The CIA's manipulation and corruption of independent, non-government organizations, whose existence is taken as a mark of a non-totalitarian society, will certainly weaken the case of those who would see free institutions as a sign of, rather than an obstacle to, development.

Finally, we agree with Mr. McWilliams that at base the issue is substantive. The final objection to the manipulations of the CIA is an objection to American foreign policy in general, which the CIA both helps to formulate and carry out. That is the great gulf which separates student activists of yesteryear from those of today. The latter are not merely interested in "putting America's best foot forward." Instead, these students consider U.S. foreign policy both a threat to peace and an obstacle to world economic development. They see this foreign policy, in which the CIA plays a crucial role, as a great machine of anti-Communism which has gone wildly and disastrously out of whack. We can only concur.

'THE CORRUPT CHURCH'

Anyone who said "it can't happen here," would be wrong. All we can say is that, so far, it hasn't happened, and we hope the folly of the authorities in England will be noted by the American hierarchy. For what is it other than sheer folly to remove a theologian of the stature of Father Herbert McCabe, O.P., from the editorship of *New Blackfriars?* And what is it other than a monumental blindness for someone to say, as the Apostolic Delegate to Great Britain, Igino Cardinale, was reported to have said: "To say the least [Father McCabe] is utterly immature and not enlightened in his judgment. In either case he is irresponsible and undeserving of credit." Those of our readers who recall Father McCabe's brilliant exchange with Prof. Joseph Fletcher last year on the "New Morality" will be able to judge for themselves.

What was the horrible thing Father McCabe had done? He had written an editorial in the February issue of the *New Blackfriars* expressing sympathy for Charles Davis. In the editorial he said, among other things, that "The Church is quite plainly corrupt. . . . We have lived with this truth for so long that we have perhaps forgotten how scandalous and horrible it is: like people who live with racial discrimination and slavery."

Shocking words, no doubt, but are they accurate? Father McCabe provided some evidence for his assertion: "A Cardinal selects Christmas as the occasion for supporting the murder of Vietnamese civilians; the Pope alleges that the Church's teaching is not in doubt about birth-control; the Congregation of Rites has asserted that a family communion celebrated in a private home and followed by a meal is a practice 'alien to the Catholic religion' . . ." Father McCabe could have mentioned a dozen more incidents; any Catholic even moderately informed about the Church in the United States could add quite easily to Father McCabe's examples. If one started adding up all the incidents in the Church universal, the list would be—well, long.

Yet, somehow, we are meant to believe that Father McCabe, because he had the candor to say what everyone knows about, is "irresponsible and undeserving of credit." Moreover, quite apart from incidents of corruption, stupidity, or silliness, is it not part of the Church's teaching that she is made up of sinners and that no one in the Church is free of sin? If the Church herself teaches this, how can anyone complain when a Father McCabe points out what this sin and human weakness come to mean in the concrete life of the Church?

A reader recently inquired why, if we can express sympathy with Charles Davis' charges against the Church (and now, presumably, if we can agree with Father McCabe), we choose to remain Catholics? Father McCabe, in the same editorial, answered that question beautifully, and it is an answer we can make our own. "It is because," he wrote, "we believe that the hierarchical institutions of the Roman Catholic Church, with all their decadence, their corruption and their silliness, do in fact link us to areas of Christian truth beyond our own particular experience and ultimately to truths beyond any experience, that we remain, and see our lives in terms of remaining, members of this Church."

It takes an act of faith to make a statement like that, an act of faith in the face of a "plainly corrupt Church." The viability of the Church, fortunately, has never rested on the evidence provided by lives (as are our own) which are sinful.

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OBVIOUSLY NAIVE?

C.I.A. AND THE STUDENTS

The revelation of the relationship between the Central Intelligence Agency and the National Students Association comes as no great shock to some of us who have been around the periphery of NSA over the years. It merely fills in detail what was, already, a dimly outlined picture built up from the mysterious ability of the Association to survive financial crises, the inexplicable occultism of its International Commission, the whispered conferences in hallways, the cryptic references of leaders which drew attention rather than concealed. A student association, after all, is not the ideal vehicle for espionage: besides being too verbal and too amateurish, there is a certain tendency among student leaders to feel a certain romantic glory in such a role, a glory which can be maximized only if outsiders have a certain awareness that they *are* outside. And many of us who have been "outside" were told quite enough to guess the nature of the "inside" that was being "concealed."

The relationship between NSA and CIA was, in at least two ways, harmful to the Association. Obviously, it prevented a completely honest and open communication between NSA and overseas student associations. More seriously, it impeded discussion between NSA leaders and their domestic constituents and exaggerated the tendency for the "national office" to become less of a democratic leadership and more of an oligarchy—a tendency which caused resentment on campuses as well as doubt and insecurity among national leaders themselves. Moreover, the tie to CIA almost certainly directed more of NSA's attention into the international field than the resolute parochialism of student governments found desirable. A consistent complaint at the National Congress of NSA was that the leadership had failed to give enough attention to local problems, and a "back to the campus" movement was a regular, annual "populistic" feature of NSA politics.

On the whole, however, these objections are procedural and psychological: they refer to the style and feeling of NSA politics, and not to the substance of NSA's programs and policies.

The substantive effect of NSA's relations with CIA may come as a surprise to the liberal mind: its ties to the Agency almost certainly *pulled NSA to the left in its political stance*. Edward Schwartz, National Affairs Vice President of NSA, conceded that to his knowledge CIA financing and support had never been exerted or employed for other than liberal goals. I can recall an even more vivid and illustrative experience. In 1960, the International Commission of NSA had recommended to the National Congress a resolution which "supported the aims of the Cuban Revolution," expressed some doubt about its current practices, and called for fraternal delegations of American students to visit Cuba. The Congress reaction was hostile, for a large number of student delegates were eager to proceed to a severe indictment of "Castroite totalitarianism," and national NSA leaders feared the Commission's resolution might be defeated. At this point, the "conspiracy machinery" began to grind into painfully public operation: national leaders held hurried "secret" sessions; mysterious calls and visitations occurred; mistaking me for an "insider," a national official eagerly told me just why the International Commission's resolution must be passed. Those who were "witty" (privy to the secret of the tie to CIA in the argot of the NSA leadership) had assured him, he said in stage-conspirator whispers, that NSA's influence overseas depended on the Association's being friendly toward the Cuban Revolution's goals; important "contacts" felt the resolution essential. And, in this case, the national officers of the Association staked much of their prestige and expended a great deal of their credit in getting the desired resolution through.

No Liberals Here

It is too much, perhaps, to ask the American liberal to judge the effects of CIA on NSA in substantive terms, wedded as liberals are to procedures and means—often at the expense of goals. Conservatives, however, are not so constrained. Donald Lukens, (R., Ohio), a freshman Congressman with a long history of involvement in ultra-rightist student groups, asked as soon as the story became public why CIA had provided funds for an organization which "consistently opposed the strategic interests of the United States?" Lukens may have meant to imply the rather unlikely proposition that CIA had somehow been a "Communist dupe," for with the right all things are possible. What is clear, however, from Lukens statement is his horror in discovering that CIA's view of the "strategic interests of the United States" departed significantly and decisively from that of the American right. Nor did conservatives on the campuses miss the point during the years of CIA's relationship with the Association: whenever they were able, they took their colleges and universities out of the Association, which they regarded as a liberal pressure group or a "leftist propaganda agency." (It might be pointed out that so radical a group as SDS was born as a result of, and incubated during, the National Congresses of NSA, and SDS leaders like Paul Potter were national officers of the Association. There is a charm in the thought of CIA, however indirectly, financing SDS!)

Former agency head Allen Dulles commented that the

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agency had received full value for the money it spent in supporting a strong, articulate anti-Communist voice (if a left-liberal one) in the councils of the international student movement. So too, for twelve years NSA officials also obviously believed that they too received "full value" from the relationship. In the most limited sense, the financial security provided by the bond with CIA enabled the Association to undertake somewhat venturesome domestic programs: the disastrous deficit of NSA's experimental "book cooperative," for example, appears to have been underwritten by the Agency. This is not to assert that NSA's officials were right in their decision, but it is to indicate that the decision to receive CIA funds was a *political* decision in which the disadvantages to the Association were weighed against the gains which would accrue. The language of current NSA leaders, partly designed to minimize the unfavorable effects of the disclosure, misses the point.

In speaking in terms of the personal anguish and agony imposed by the relationship on NSA leaders, the terms of the decision are transferred from political ones to those of a moral apocalypse, in which good is arrayed on one side and evil on the other. Political decision *is* often agonizing and anguishing precisely because it involves a weighing of *goods*, a relative assessment of the importance of values. Officials of the Association in 1965-1966 decided that the disadvantages of the tie with CIA outweighed the gains, and that decision is easy enough to defend. The moralistic style of thought, however, transferred this assessment into a "salvation experience": it made it seem proper, for example, for an NSA officer to "leak" the material to another, unauthorized NSA employee who, in his turn, transformed it into sensational magazine material. Omitted from this process was any consideration for the good faith of previous NSA officials who had weighed the scales differently, or of any obligation or consideration due the good faith of the Agency. The officer responsible, who need not be named here, acted not as a political leader of a continuing political organization, but the style of the pietistic moralist concerned to purge his own soul of any taint of sin, whatever the consequences for others. In this sense, the "revelation" is as much of an indictment of the moral poverty of the "established" student movement as was the relationship with the Agency which preceded it—and perhaps a more serious one.

In fact, if anything emerges from the yellow journalism of the present discussion it is this: CIA is hardly dangerous to American institutions, at least on its past record. This is not necessarily because its aims and methods are so praiseworthy and democratic, but because the Agency is *so obviously naive*, so apparently defective in practicing the "Craft of Intelligence." No reader of Ian Fleming or John Le Carré could fall into the errors of the Agency, which in themselves form an almost unbelievable pattern: large amounts of money are donated to an autonomous organization, whose leaders are students approximately 22-23 years old, and subject to annual change—each change, of course, threatening the security and secrecy of the relationship; the money is made available through "cover" organizations but the student organization in question has *direct* contact with the Agency so that the relationship can in no way be denied or concealed once the information has "leaked." In fact, NSA, despite its rather obvious unreliability, may have been able to keep the relationship secret so long because of the obvious improbability of its existence.

Whatever the indictments of the past, however, they are independent of any assessment of the value of NSA's program, in domestic or in foreign affairs, as a national leadership body for American students. The record, while spotty and inadequate in parts, is an overwhelmingly positive one. It is ironic, and as horrible a comment on the state of American politics as the "revelations" will disclose, that NSA has only gained extensive national recognition, interest and publicity because of the disclosure of a secret relation with CIA. Its programs overseas, in Civil Rights, in educational reform cannot command the attention of a rather sordid story of the plots and dealings of amateur spies. The maxim of Madison Avenue and of politics alike that all publicity is in some sense favorable may apply, and venturing the hope that it will is not amiss: perhaps NSA can turn its new prominence to advantage in winning new public and student support for its goal of making the student "in his role as student" a full member of a free society. WILSON CAREY MCWILLIAMS

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'WE WERE USED'

PRESERVING DEMOCRACY, C.I.A. STYLE

During the past fifteen years we and hundreds of other students in the United States have become deeply involved in the programs of the U.S. National Student Association. We felt that we were participating in a vital part of the democratic process, helping to stimulate the free exchange of ideas among students in this country and with students abroad. We saw the responsibility of students to become active in both domestic and international affairs. The involvement was all the more real because we were responsible only to ourselves and to our ability to defend our actions among our colleagues.

A natural bond grew among those so involved, among

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both NSA national staff and campus representatives, as well as students from abroad. Now we find that we were deceived, and that we were unwitting perpetrators of deception. We treasured the independence from government domination, and now we learn that this independence was a myth. We sought the confidence and truth of students in this country and abroad, and then we betrayed that confidence by being, unknown to ourselves, a part of the U.S. government's intelligence establishment.

The National Student Association is organized through college and university student governments, and its policy has been formulated primarily through congresses held each summer, where more than a thousand students in a hectic ten-day session discuss and enact statements on a wide variety of topics of student interest. The degree of sophistication with which the topics are approached varies greatly. The national staff is then left to spend the year following up the areas of concern indicated by the Congress, responding as creatively as possible to the mandates presented to them.

But the knowledge that we now have that proposed programs were financed on the basis of priorities of a government intelligence agency whose policies were frequently at variance with those indicated by the Association's meetings, undermines many of the claims to democratic representation. It also undermines our own feeling of integrity.

Such deception, such duplicity—with, perhaps, the willing knowledge of some officers of the Association—comes not only as a surprise but also as an insult to those of us who worked believing in the essentially democratic nature of the organization.

But the organization itself is not the only one to suffer. We now each feel *personal* anguish at our own active involvement, no matter how open and independent our individual actions. We look back at what we did, knowing that it was for us legitimate, yet in retrospect realizing that these activities of ours served the purposes of the CIA. Many such activities could be mentioned, for example, our promotion of foreign student exchange programs. We believed that we were expressing our solidarity with these students' efforts to overthrow colonialism, but instead these social revolutions may have been compromised by the very fact that the students from abroad were financed with the help of CIA funds. We participated in seminars designed to educate American students in international affairs, unique and stimulating experiences in themselves; but did they not in fact serve other functions coincident with policy formation by the CIA who funded the programs?

The tragedy is not ours alone. The arms of the CIA have reached out to touch hundreds of foreign students who came to the United States on programs sponsored by the NSA. Many of these students are now highly placed in their own governments in Africa, Asia and Latin America. All of them must share some of our bitterness at being used. Some, no doubt, suspected our motives from the beginning, and they have now simply found their suspicions justified.

The invisible government has woven its web throughout American society. Knowingly or not, private groups have sponsored hundreds of programs which were, in the final analysis, financed by the CIA. Most of these programs will now never attain their goals. Did the agency believe the secret could be kept? Have they placed questionable short-term goals ahead of long-term objectives (i.e., ensuring the democratic method)? We can only be appalled at the stupidity of this simple cloak-and-dagger stuff, even in terms of *realpolitik*.

The whole affair has cast a pall over the willingness of responsible individuals to participate in organizational activity. This may well be one of its most disastrous and far-reaching effects.

HARVEY K. FLAD
MARY FOGARTY FLAD

(Harvey K. Flad and Mary Fogarty Flad were on the national staff of NSA during the early 1960's.)

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FOREIGN AFFAIRS

RIVALS FOR THE VIETCONG?

The repeated failure to get peace negotiations in Vietnam results, ultimately, from the fact that no one seems yet ready to negotiate anything of substance. The belief in victory—or at least in non-defeat—endures in Washington, Hanoi, and in the headquarters of the National Liberation Front. Why should it be otherwise? Nothing yet has happened to alter fundamentally the assumptions with which all of these first committed themselves to war. Only the crisis in China could yet—possibly, and only possibly—compel Hanoi to protect itself in its isolation by compromising, for the present, at least, its position in this conflict.

But within Vietnam itself, the Communists have good reason to believe that they can eventually impose their will. The victory may be long delayed—until, as they insist will happen, the United States tires. But if the factor of American intervention is removed, the NFL is in by far the strongest position. This is a consequence not only of the Communists' own efforts but of the lack of serious opposition.

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It is important to understand that the National Liberation Front is not a majority movement in South Vietnam. The estimate usually given in Saigon of fully committed NLF adherents is 10 percent of the population or some 1,500,000 people. A comparable number of people is claimed to be fully committed to the anti-Communist cause.

But in addition to those who are active enemies of the NLF and supporters of the Saigon government, there are sizable groups which are ideologically invulnerable to Communism. These are groups with established importance in the life of the country, the Hoa Hao and Cao Dai sects and—less important—two political movements, the Dai Viet and the Vietnam Quoc Dan Dang or Vietnamese Nationalist Party.

Two Political Movements

The Hoa Hao, a sectarian Buddhist peasant movement of syncretist character, claims a million members and controls a substantial territory in the western provinces of Cochin China. The Cao Dai, a forty-year-old sect which incorporates elements of Buddhism, animism, Taoism, Christianity and secular humanism, supposedly has another million to a million and a half members and is also a regional political and military force, though not as unified or significant today as the Hoa Hao. Both are weakened from what they were before the Diem regime —which attacked both, wrecking their power, killing the Hoa Hao's leader, and forcing the Cao Dai "pope" to flee to Cambodia. But both have recovered sufficient strength for the Vietcong to avoid challenging them at the present. Both have in the past collaborated with the Communists and with the French as well, but their present opposition to the NLF results in part from the fact that the Communists in the past have attacked them and assassinated sect leaders, among them the founder of the Hoa Hao. The sects undoubtedly could—and if the NLF were near victory, would—collaborate again with the Communists; but this would be, as it has been in the past, a tactic for survival rather than a result of ideological penetration.

The two political movements usually are described as nationalist but are closely related in style and technique to the conspiratorial "protective" societies of old China. Both developed in Tonkin, which now is North Vietnam. The VNQDD was established in the 1920s on the model of the Chinese Kuomintang and was the principal organized force in resistance to the French before the war. It collaborated with Japan during World War II and then was attacked by the Communist Viet Minh shortly before the outbreak of the first Vietnamese war in 1946. It never again was a major force in Vietnamese events but survives in the northernmost provinces of South Vietnam. The Dai Viet exists in the same area, was also established to resist the French (immediately after the war), and was also badly hurt by Viet Minh efforts to eliminate opposition in the nationalist movement. Its character—so far as a political definition can be given it —is rightist, reactionary. It is anti-American, and earlier was anti-Diemist on grounds that the Diem government was insufficiently anti-Communist. It has adherents among the army leadership and has been strong in some of the military cabinets of the last three years.

When the Catholics are counted in, there is a total of something like a third of the South Vietnamese population which may be regarded as invulnerable to Communism and politically committed against the Vietcong —although most of these groups are also capable of dealing tactically with the Communists or making an accommodation with them if that should become prudent. Yet their ideological and organizational strength is enough to give them a bargaining position, and the NLF would also—in foreseeable circumstances—have to accommodate to them as well.

The greater part of the Vietnamese population is unorganized, although the Buddhist "Struggle Movement," which began in the final period of the Diem government and staged the Da Nang rebellion last year, demonstrated that among the Buddhists there are those capable of effective political action. There is a division between the Buddhists of the northern part of South Vietnam who joined the Struggle Movement and are influenced by the Mahayana Buddhism of China, relatively activist by tradition, and those of Cochin China where the quietist Indian influence is strong. The Catholic community also includes a division of some importance between refugees from the north (a half million or more) who tend to be politically aggressive and uncompromising in their opposition to the Vietcong, and those who are natives of the South. Indeed, the tension that exists generally in South Vietnam between Tonkinese exiles and the natives of the South is widely known and is an important factor in Saigon where the Ky regime, like the Diem government, is dominated by people from the North. It is an obvious exaggeration, but an illuminating one, to describe what is going on in Vietnam today as a war between Tonkinese factions over who is to rule Annam and Cochin China.

In this fragmented political landscape the predominate power of the Vietcong is customarily attributed to terror and to Communist organizational technique. The latter explanation is regularly heard today in Saigon, in part because it is the thesis of an impressive new book on the Vietcong by Douglas Pike of the Joint United States Public Affairs Office in Saigon, an experienced observer. But, as Pike also argues, the Vietcong has much in common with the sects and the secret societies, making use of the same techniques of protection/intimidation that go very far back in the life of Vietnamese peasant society. They have forcibly acquired a near-monopoly on nationalist activism, partly through their own efforts and courage,

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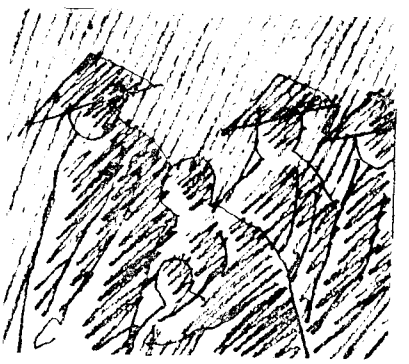
and partly through the ruthless elimination of rivals. But their ideology is, I think, a crucial factor as well, adapting established social and organizational elements into a "modern" vehicle of national self-assertion and repudiation of the exploitative and disruptive colonial West—the West as Vietnam has experienced it. (It is noteworthy that native predictions of Vietnam's collapse under the impact of the West were current as long ago as the 1830s. The social and cultural disorder of Vietnam during the period of French control was more intense than in any other of the colonial societies.)



The Communists are able to appeal, potentially, to the mass of Vietnamese. The "invulnerable" groups all are severely parochial—except for the organized Buddhists. Catholicism, Cao Dai, Hoa Hao—all are religious minorities defending themselves against a hostile majority. The parties are not conceived of as mass movements, and in any event are today significantly discredited, broken by the Communists. The ethnic minorities—Cambodians, Chams, Chinese, Eurasians, aboriginal Montagnards—may resist total domination by the Vietnamese majority but, like the religious groups, can only be enclaves of resistance to any national force.

Moreover, the liberal political parties of Vietnam's past and present have all been products of the Westernized urban elite. The liberal figures in Saigon's politics today—some members of the Constitutional Assembly, some exiles from the Diem era, labor leaders and lawyers—have never yet managed to establish an authentic popular movement able to enlist mass support in the countryside. Perhaps the nearest to a liberal popular group today is the Vietnamese Labor Confederation which claims to have some half million members and includes peasants, tenant farmers, and small entrepreneurs. But it too would seem limited by its character, and in fact has played a restricted political role.

In this situation, then, the Vietcong is the one hard, disciplined, organizationally brilliant force which makes an appeal cutting across the established regional and social barriers. It has a unique advantage in a doctrine which responds to very deep impulses of cultural and national reassertion against foreign domination. It is, professedly, a post-modern party—a force of the future—whereas its rivals all are survivors of the bad past. Against it are arrayed the several parochial groups—and a government made up of military men, most of whom served the French colonial army, and which owes its existence and future to United States support. This government someday might become one controlled by liberal civilians but still would chiefly be composed of men drawn from a narrow elite cut off from the mass of Vietnamese society.

The NLF's only apparent rival as a mass force in Vietnam is politicized Buddhism, and that, after its imposing rise in power and ambition between the struggle to overthrow Diem in 1962-63 and last year, was defeated and humiliated by Premier Ky in 1966. It is silent today, although the elements of revival exist. Whether it will reform itself and again play a role in Vietnam is problematical. It was, however, a force of unique interest in recent Vietnamese events because, like the Vietcong, it was a new and "big" movement with an appeal which cut across established lines—and included elements of that same nativism and xenophobia that are apparent in the Vietcong.

With the Struggle Movement broken, though, South Vietnam today remains a fragmented society, a congeries of religious and political enclaves existing within a nominally Buddhist peasant mass which ordinarily is described as uncommitted. D. J. Duncanson, though, was undoubtedly closer to the truth when he wrote in *Encounter* last December that for most Vietnamese peasants it is not a matter of being uncommitted but of being actively committed on two sides—forced to respond to the demands of both Vietcong and the American-supported government for fighting men, taxes, food, and professions of loyalty.

In such a situation the Vietcong stands out because it has no serious rival. The rivals that might have been important all have destroyed or crippled one another. Foreign intervention has accelerated this process. Catholics have attempted to dominate Buddhists and Buddhists the Catholics. The Cao Dai and Hoa Hao have schemed with Communists, French and Americans to survive. The Diem government attacked the sects; elements from the sects then collaborated with the Communists to undermine Diem. The Dai Viet and VNQDD have tirelessly conspired to achieve power in provinces, in the army high command, in Saigon. The liberals have proclaimed ephemeral parties; and they too have sought foreign sponsors. Hardly any consider compromise, a national interest larger than the group interest. Little in the Vietnamese tradition permits compromise. Total power is sought; government *is* total power; the function of government is to suppress all challenge. In this belief the Vietnamese Communists merely are faithful to the political tradition of their society. They too are set on achieving total power. Today, in Vietnam, they are the only plausible candidates to succeed. WILLIAM PFAFF

(This is one of a series of reports on a recent trip to Vietnam.)

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ALL THINGS CONSIDERED

'A PARTING OF THE WAYS'

We have reached, I think, a great watershed in foreign affairs. Every day the split between the Soviet Union and Communist China grows wider and the exchanges between them more violent. Correspondingly, relations between the U.S.S.R. and the West improve, and Soviet President Nikolai Podgorny even paid a formal call on the Pope. We seem to be at a point when great changes are in the air, and when decisions are being taken that will vitally affect the future course of history.

Like all periods of change, this one takes some getting used to, and not everyone is prepared to adjust to new international situations. Take the matter of the consular treaty with the U.S.S.R., which is symbolically very important in the Administration's desire to build bridges to the East. President Johnson described the measure as "very much in our national interest" and urged the Senate to ratify it. The opposition attacked it on the grounds that it would provide increased diplomatic immunity for Soviet espionage, and both sides of the argument managed to claim support from the super-safe J. Edgar Hoover—a rather neat trick.

An excellent example of the attitude of the opposition was provided by a spokesman for the American Legion. Testifying before the Senate Foreign Relations Committee, Legion research director Warren H. MacDonald denounced the pact as a "license to spy." This is not the time, he said, to embark on courses "that give the appearance that we are in peaceful partnership with the Soviet Union." The primary purpose of the U.S.S.R., said the Legion spokesman, was and is "the subversion" of the United States; ratification of the consular treaty would advance that purpose.

I am not suggesting that there is anything new in this position; it is par for the Legion course. But during the same week there was another attitude on the Soviet Union expounded before the same committee by George F. Kennan, and this one was different.

Mr. Kennan is, of course, a former Ambassador to the Soviet Union and the author of the "containment" policy which was (and is?) the foundation of American foreign policy during most of the cold war. The point is, however, that Mr. Kennan has not stayed frozen in a rigid posture. Unlike the Legion spokesman, he saw the consular treaty and the pending East-West trade as opportunities and said, "If we cannot take these minimal steps, then I would feel profound discouragement about being able to conduct an effective policy toward the Communist bloc."

The Communist world is no longer monolithic, Mr. Kennan said "The unity of the Communist bloc is a matter of the past; and it will not be restored. This Humpty Dumpty will not and cannot be reassembled." This does not mean there is no problem. It does mean there are differences and variations inside the Communist world which we should take advantage of, for our national interest and for the sake of world peace. For the United States, the problem of Yugoslavia and China, say, differ sharply.

Furthermore, inside Communist regimes the nature of Communism is not static, and this fact is particularly important as far as the Soviet Union is concerned. There are many viewpoints inside the U.S.S.R. that continue hostile, and these we must resist. "But these are no longer the only outlooks that exist. In the main, the changes that have come over Soviet Communism and the mental world of its leaders, particularly in the years since Stalin's death, have been hopeful rather than alarming ones—ones which, if properly understood and met from the non-Communist side, hold encouraging rather than menacing connotations for the prospects for world stability," Mr. Kennan said.

Perhaps for the first time since the 1917 Russian Revolution, the development toward national independence in the Communist world has given the United States real possibilities for the adjustment by peaceful means of our relations with certain Communist countries, particularly the Soviet Union, Mr. Kennan said. "We stand today at something of a parting of the ways with respect to our approach to the Communist world." As he sees it, this is a crucial time. If we fail to be flexible, to take into account the developments that have taken place, if we are satisfied simply to repeat the vocabulary of the cold war, "we may be neglecting and discarding the only chance that I can see to spare ourselves or our children, or both, the immeasurable catastrophes of a world war among nuclear powers."

There we have it, the two conflicting views—on the one hand, that of the American Legion which sees only the possibilities of espionage and subversion; on the other, that of the original architect of containment who sees possibilities for negotiation and mutual accommodation. I have no doubt that American Catholics too will divide on this issue; this was demonstrated when Pope John XXIII took what might be called the present Kennan position in *Pacem in Terris*. For some, the Kennan view will be seen as akin to treason; for others, it will be one dimly perceived but still possible road to world peace. Happily, if we are to judge by the visit of the Soviet President to the Vatican, Pope Paul VI belongs to the latter group.

JAMES O'GARA

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Setting standards for the world

THE COUNTER-REVOLUTIONARY REFLEX

CONOR CRUISE O'BRIEN

It is widely asserted, and believed, that social revolution can be peacefully accomplished. I can accept this as a reasonable hypothesis when applied to the so-called pockets of poverty in this country and other rich countries, where available resources are large in relation to the scale of the problem, where there is a relatively alert and far-seeing ruling class, and where social changes of the magnitude required may well be consistent with the interests of the ruling class. Even in rich countries, an increase in sporadic violence seems likely, but it seems highly unlikely that the relation of violence to change will be such as to deserve the name revolution in anything but the rhetorical or declamatory sense.

In the poor world, or the poor part of the third world, the situation is qualitatively different. Throughout most of the area the oppressed are not minorities but the masses, and they are confronted by ruling classes that cling avidly to their traditional large share of scarce resources. The interests of the ruling classes are simply not consistent with any social change in the interests of the people as a whole. The landowners, usurers, sweat-shop owners, corrupt political bosses, and parasitic bureaucrats who now control in varying combinations most governments of the third world are precisely those people who must be deprived of their *raison d'être* if there is to be a social revolution. Why should these people allow themselves to be peacefully ousted as long as they have the money to pay others to defend their interests?

Such defense need not always be as obvious as the employment of white mercenaries by the government of the Congo. Rulers of most poor countries, by reason of that very poverty, can recruit mercenaries from among their own people. This method is less conspicuous than the Congolese method, but it is also less reliable because the danger of defection and mutiny is inescapable when national forces are used in a revolutionary situation. This danger, in turn, can give rise to a demand for extranational, counterrevolutionary forces—Belgian regular troops in the nominally independent Congo, French regular troops in nominally independent Gabon, U.S. regular troops in nominally independent Santo Domingo and South Vietnam.

If this line of reasoning is correct, and recent history seems to support it, then it is not likely that social revolution will occur without political revolution; political revolution will be opposed by force, and cannot prevail without greater force. The forms that political revolutions take and the relations they bear to social change vary according to the widely differing social realities of the regions covered. What seems certain, however, is that change of the dimensions implied by the term "social revolution" is not accomplished without political change of corresponding dimensions—that is, without political revolution. Even Japan, sometimes cited as an example of social revolution without political revolution, actually went through two political revolutions, one in the last century and one in this.

Ruling classes, about to be overwhelmed in their own country, will look outside their country for military help, or will actually receive that help, without looking for it, from outsiders who either have important interests of their own in the country concerned, or judge their general network of international interests threatened by the combination of political and social revolution in any country. The former was the case of Belgium in the Congo, and France in Gabon: the latter has become the established position of the government of the United States.

At a given moment, then, social revolution in any country, having taken political form, provokes the use of violence, first national and then—if successful—probably international. When violence threatens to cross national boundaries, the United Nations comes into the matter, at least in theory, for the purpose of that organization, in the words of the first line of the first article of the Charter, is "to maintain international peace and security." However, what the UN does or can do in places where social revolution threatens international peace depends largely on the international posture of the United States.

This country is not only the greatest and richest of world powers, with widespread economic, financial, diplomatic and military influence, but it is also the major contributor to the UN budget, and as such exercises a predominant influence over UN policies, decisions and —most important of all—interpretation of policies at the level of the Secretariat. This situation is widely recognized in the world at large—not only in the Communist world, but also in Western Europe, Latin America and elsewhere. Only in this country does the illusion persist that the UN is an organization run by Africans for

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the purpose of thwarting and tormenting Uncle Sam. It is an illusion that has its uses especially when, as so often happens, resolutions favorable to U.S. purposes are extorted from this putatively reluctant body.

The position of the U.S. Government, as far as it can be deduced from its actions and statements, is as follows: It is in favor of social revolution, verbally, provided this takes place peacefully, and it exhorts parasitic ruling classes to inculcate social revolution, just as it exhorts South Africa to abandon apartheid. And with the same degree of success. Failing peaceful social revolution, it favors no revolution—combined with continued exhortation.

When, nonetheless, social revolutionary pressures lead to political revolutions, the government of the United States claims to be a better judge than the people of the country concerned as to whether that revolution best serves their interests. This judgment is variously exercised, and normally we learn little about its workings. Occasionally, however, we get glimpses: the expert, for example, on what form a revolution in Cuba should take is not Fidel Castro but Arthur M. Schlesinger, Jr., who, among others, discovered it had been betrayed.

Mr. Schlesinger, a connoisseur it seems not merely of revolution but of counterrevolution, has told us in *A Thousand Days* that when the Bay of Pigs operation was under way, the unfortunate Cubans who were supposed to be leading the insurrection drew up a manifesto for distribution in Cuba. The manifesto was aimed, not surprisingly, at eliciting the support of people who had lost money in the revolution, and was apparently judged insufficiently Cuban and revolutionary by Mr. Schlesinger and his colleagues in Washington. So they sent it to two Harvard Latin American experts who rewrote it, putting in a lot of nice liberal notions about Negroes and the like, and in this form it was put out in the name of the corrected Cubans. How the improved manifesto sounded in Havana I don't know, but it certainly sounded a lot better at Harvard, and that was the point. In the lapidary words of the celebrated discoverer of Parkinson's Law, "All propaganda begins, and ends, at home."

In publicly assessing whether a given political revolution is or is not in the interests of the people concerned, the sole criterion now regularly and explicitly applied by the government of the U.S. is whether Communists are associated with the revolution. As Communists are by definition revolutionaries, it is overwhelmingly probable that in any country any political revolution aiming at social revolution will have Communists associated with it. It follows logically that the United States is committed, contrary to its professions, to opposing social revolution throughout the world.

This will be done by force, if practicable, as in the case of Santo Domingo. In that case, the United States violated the Charter of the United Nations quite as clearly as the Soviet Union had in the case of Hungary in 1956. In neither case did the UN take any effective action—as it could have in theory under the Uniting for Peace procedure. In the case of Hungary, however, the General Assembly solemnly condemned the Soviet action; in the case of Santo Domingo it refused to condemn the United States. This does not mean that the "moral conscience" of the world made any distinction between the two actions: it just means that the U.S., unlike the Soviet Union, has sufficient influence in the General Assembly to block any resolutions aimed against it.

It follows, therefore, that wherever and whenever social revolutionary pressures encounter the counterrevolutionary power of the United States and threaten, or break, international peace, the United Nations is not only unable to act, but even unable to speak, in defense of its own Charter. More than this, the United Nations can actually be used as an instrument of U.S. policy, as demonstrated by the history of the UN operation in the Congo. This situation, grim as it is, does not mean that the UN should be abandoned as entirely futile. It continues to provide valuable services, especially in situations where *both* sides are frightened and neither wishes to lose face. When it cannot help is when one great power intervenes against a small one and the other great power does not regard its interests as directly involved. And since most outbreaks of social revolution fall into that category, to ask that the UN *do* something is usually a snare and a delusion, or sometimes a way of shedding responsibility.

The American citizen is not in a position to promote social revolution in other people's countries, or to decide how they should be conducted, or whether they are being betrayed. What he is in a position to do is to consider his country's policies and to exert what influence he can in favor of saner ones.

Do the vital interests of the United States really require it to ensure that no country in the alleged free world adopts, by whatever means, a Communist form of government? If that assumption remains unchallenged, then the present U.S. involvement in the internal policies of scores of countries can be justified; the war in Vietnam can be justified; the Bay of Pigs can be justified; the destruction of Lumumba can be justified; the invasion of Santo Domingo can be justified; justified also can be as many plots and counterplots, lies, murders, and aggressive acts as the intelligence and military establishments may find necessary to arrest the spread of Communism.

I challenge the assumption that it is necessary for the U.S. to stop the spread of Communism. I do so on the following grounds:

- The old assumption on which anti-Communist policy was devised no longer holds. There is no longer a monolithic Communist empire whose power can be thought of as increased by every new country that "goes Communist."
- Active hostility to the U.S. is not a necessary per-

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manent attribute of every Communist country. The richest and most powerful country in the world must expect to attract considerable ill-feeling in capitalist as well as Communist countries. Policy should seek, however, to prevent ill-feeling from passing over into active hostility. Active hostility is fanned by U.S. anti-Communist actions such as in Vietnam. If Asian Communism is today bitterly anti-American—as it is—this is a resultant of American anti-Communist activity in Asia.

• Where it may be thought U.S. interests are menaced by the spread of Communism there are nonideological means of defending those interests. The Truman Doctrine, to the extent that it provided against the territorial expansion of Russian military power, was nonideological. The principle expressed in Eisenhower's formula of "checking indirect aggression" is ideological, involving an indefinitely extended series of political judgments, and of actions based on such judgments, about the internal affairs of other countries. Once it is the business of the United States to prevent Communists from coming to power in a given country, then everything in that country comes under permanent U.S. surveillance, which may, in certain circumstances, turn into U.S. tutelage. The result is an incalculable extension of this country's commitments. A doctrine against offensive weapons or bases, or soldiers, in this hemisphere would make more sense and involve fewer risks than the present policy against future Castros. Similarly, economic measures damaging to U.S. interests could be met by appropriate economic countermeasures. The doctrine of containment could be interpreted to mean that the extension of Russian or Chinese power *by force* would be damaging to U.S. interests and would involve risks of retaliation.

Such positions would be unambiguous, clearly defensive and respected. They would release the U.S. from a role I believe most of its citizens would reject if they understood it—the role of ideological policeman of the world, ready in every part of the world to meet the spread of an idea with armed force. If the U.S. were to relinquish this role, the peace-keeping function of the UN could be strengthened. At present that organization falls far short of the moral strength which, for the sake of our common survival, it should possess. When—in the interests of the U.S. anti-Communist policy—UN officials help to destroy the government of a country that invited the UN in, or when at the behest of the U.S., in pursuit of the same anti-Communist policy, the General Assembly persists in seating a U.S. satellite delegation as representing China, what suffers is not Communism but the reputation and influence of the United Nations itself.

I believe there is no more urgent task in the world than the disintoxication of the public opinion of this country: the correction of those dangerous reflexes which past events and past propaganda have conditioned in Americans, and which make them think of Communism as incarnate evil, instead of as a set of ideas in which human beings believe and which, like other important human beliefs, have led to great achievements as well as great crimes. Neither the achievements nor the crimes are all on one side. The problem of our age is not how to stop, fight, or eradicate Communism. It is how to cope with its challenges and its appeals in such a way that the competing systems on the planet may produce more benefits to mankind than threats and suffering.

New Directions

THE RENEWAL MESS

DANIEL CALLAHAN

The renewal of the Church is not going well. On one level, of course, a fine case can be made that the progress in the past few years has been considerable. There have been changes aplenty, in liturgy, theology, structures, schools, just about any place one cares to look. With these visible movements have also come more subtle shifts in attitudes, toward openness, flexibility, a more pragmatic spirit.

But with all of these changes, surely of historical significance, there has not come a sustained burst of energy and morale. For a time, especially during the years of the Council, spirits were high, enthusiasm was the order of the day. Much of this seems to be disappearing, despite the gradual achievement of just those new goals which originally inspired the enthusiasm. One hears much talk about "how exciting it all is," but listen a bit longer and the mood which emerges is one of discouragement and fresh apathy. The optimistic cognoscenti do a bit better than others in covering up their gloom. They talk knowingly and glowingly about Rahner's "diaspora" now beginning to come into sight, wherein everything bad for the institutional Church is actually splendid for the leaven Church. When I hear this kind of talk, though, I too often hear behind the voice a hint of quiet anxiety. It is as if William James' "will to believe" has been adopted as the last remaining gesture: believe your dreams will come

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true and your very belief will make them come true. It is not necessarily an invalid strategy, but one senses it is born of desperation.

Possibly the trouble lies in my own ear, like the political ear of Joseph Alsop which seems to discern only portents of gloom and disaster. But only possibly. What everyone can see and hear is that those we once called progressives are not at all happy with the pace of change. The faster the change, the faster they raise their sights; any slowdown, any obstacle, brings on a quick state of funk. At the same time, it is turning out that a new liturgy, a new theology, a new biblical exegesis, a new collegiality, don't necessarily produce the kind of rejuvenation everyone thought they would. That unexpected revelation has driven many back to far more basic issues: God, belief, the meaning (if any) of Christ Himself.

To see the malaise of many progressives as springing *only* from their frustration in encountering obstacles would be to miss the point. It is not that they see the future and can't reach it, but that they have seen the future, actually tasted it, and are finding to their dismay that it isn't all they thought it would be. I grant this is an extreme interpretation of what is happening, flying in the face of what many disillusioned progressives actually say about their problems. Many moderates—those reconciled to gradual, evolutionary progress—can't understand why more and more radicals are appearing, why the complaints are becoming shriller and more erratic. They can't understand why the example of figures like deLubac, Murray, Congar—people, that is, who steadfastly and patiently bore setbacks, stupidity, suppressions—appeals less and less to those coming along now. The reason, I believe, is that the rapidly growing radical group finds it impossible to share their traditional faith and hope. One can easily reconcile oneself to gradualism, to all sorts of travail in pursuit of a goal, if there is a solid belief that goals can be attained and, more importantly, that the goals achieved will have been worth the trouble. Had there been no foretaste at all of what a renewed Church would be like, many progressives could have sustained their zeal, living all the while off their hopes and visions. But they have now had that foretaste; it seems only mildly sweet at best, tasteless and disappointing at worst. When this point is reached there is not much left to go on.

A good clue to the presence of this dispiriting state is a heavy emphasis on methodological rather than substantive values. When there is more zeal for "open inquiry" into the meaning of Christ than there is for Christ; when there is more enthusiasm for "frank discussion" between priests and laymen than there is for the role of priest and layman; when there is more interest in the "integrity" half of the phrase "Christian integrity" than for the "Christian" half; when there is more commitment to the "honesty" part of the equation "honesty in the Church" than the "Church" part—then a very significant shift has taken place. I am not for a moment saying this kind of shift is bad (or good); that is another question. I am only saying it is important we take notice of it and try to understand its meaning. My own theory is that it signifies a considerable loss of traditional Christian faith and hope. But I would also want to say, just as strongly, that it represents for many the only way they feel is left for them to hope that their Christianity will come back to life.

Yet the renewal of the Church is going badly not only because of the disenchantment of progressives, but also because it has not (with some exceptions) taken root among the great mass of Catholics. I doubt that the reason for this is only that it has been ineffectively publicized and ineptly handled. More deeply, I suspect that the reformed Church they are being introduced to has less, not more, meaning for them than the old (here again confounding the expectations of the reformers). The assumption of the first-generation reformers was that the masses secretly longed for what they themselves openly longed for: an intelligible, participatory liturgy; a consultative, democratic Church; a contemporary, relevant theology; a flexible, unlegalistic morality—and so on. Maybe they do, but the evidence is not very solid to support the assumption. Many second-generation reformers have begun to see this, recognizing that the problem is not just one of meeting un-met needs, but of stimulating new needs in the first place. A few (like Daniélou among theologians, Peter Berger and Thomas O'Dea among sociologists of religion) have hinted at an even more complicated insight: any new directions must create new needs, but they must do so in a way which satisfies some very primitive ones. Among these are the need for religious experience, the need for a stable ritual, the need for clear-cut moral norms, the need for a definable religious identity. Needs of this kind antedate (psychologically and historically) more sophisticated desires for "intelligible" liturgies, "democratic" churches, "honest" theologies and polities. The later desires are valid enough and will inevitably modify the character of the earlier, more primitive needs, but they can not and will not erase these needs.

In the case of Catholicism, therefore, the reform is not taking hold because the fresh changes have not succeeded in creating the new needs while at the same time leaving the people disenchanted with the old means used to satisfy their primitive needs. I don't know how typical it is, but the experience reported by some priests of their post-conciliar parishes appears to bear out my thesis. Their people do not turn out for the innovations (discussion groups, Bible vigils), but they have also stopped turning out for the old standbys (novenas, Benediction, Forty-Hour devotions). This bewilders the permissive reformers, who wanted to at least give the people a choice among new and old spiritual attractions. It positively discourages those priests who put an abrupt end to the old and threw themselves heart and soul into making the new

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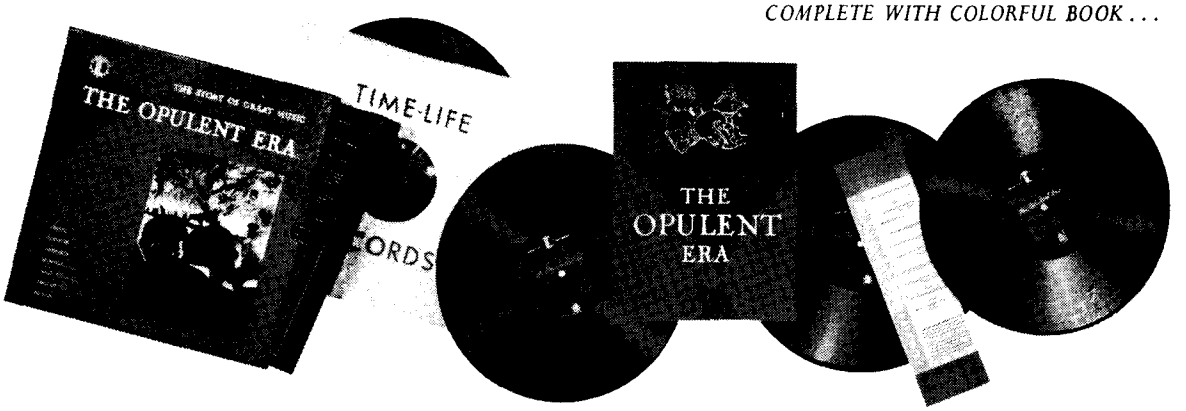

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attractive; now hardly anybody comes to anything. All of these priests keep going by blaming themselves for not doing a good enough job, but it is doubtful if that is the source of the trouble.

The real source is that the traditional points of reference have been lost for the conservative-middle majority and the new points of reference are not panning out for the liberal-radical minority. Everyone is beginning to come away with empty hands, save for the meliorist, patient reformers able to survive on slow change. (I'm not sure, however, how long they will be able to maintain their cool. Many people who were long able to tolerate an ambiguous, moderate position are finding it harder to bear the strain of it all now. They find themselves being forced to choose sides.)

Well, how did we all get into this kind of a mess? What went wrong and is still going wrong? Two explanations I rule out from the outset: (1) that we should never have tried reform at all, or (2) that we have not had the courage, imagination, or will to make it effective once we undertook it. The first won't hold because reform *had* to come. The second fails because too many of those who have had the necessary courage and will have not managed to make it work or to prove that in the end it can work.

My own guess at an explanation is that we have been woefully remiss in attempting to understand the psychological and social function of religion in general and of Catholic belief and practice in particular. We are now paying for these analytic and diagnostic deficiencies, trying to make do all the while with theological, biblical and historical tools which neither are nor can be up to the task. This is too large a topic to develop at length here, so let me settle on one example, a crucial one.

Among the many contributions of the sociologist Robert Merton few have proved so useful as the distinction he first clarified in 1948 between the *manifest* and *latent* functions of human actions and social systems. Fittingly enough, he points out (in *Social Theory and Social Structure*) that he was hardly the first to call attention to the distinction—Freud, Mead, Durkheim, MacIver, Sumner and others had earlier made implicit use of it. But it was Merton who first tried to clarify it and to argue for its vital importance as a heuristic tool of sociological inquiry. "The distinction between manifest and latent functions," Merton wrote, "was devised to preclude the inadvertent confusion, often found in sociological literature, between conscious *motivations* for social behavior and its *objective consequences*."

The main advantage Merton saw in a use of the distinction was that it would enable us, among other things, to understand why many social practices persist "even though their manifest purpose is clearly not achieved." Hopi rain dances persist not because they produce rain, which they don't, but because they have the latent function of reinforcing group identity. When we begin to notice things like that we avoid the natural temptation to see only stupidity or superstition. A further value of the distinction is that we expand the horizon of our analysis, looking for the hidden effects of actions and structures. Naturally, this doesn't simplify analysis: "As long as people confine themselves to . . . manifest consequences, it is comparatively simple for them to pass moral judgments on the practice or belief in question. Moral evaluations, generally based on these manifest consequences, tend to be polarized in terms of black or white. But the perception of further (latent) consequences often complicates the picture."

The reason all of this caught my eye was the guess that, almost unconsciously, theologians, sociologists and others particularly concerned with Church reform have started to make use of Merton's distinction. When someone notes, for example, that the purpose of a hierarchy in the Church is to preserve doctrine and unity but also observes that its actual effect is often to obscure Christian truth, they are actually using the distinction. Other examples are easy to come by: *Mariology*: homage to Mary (manifest), displacement of Christ (latent); *Infallibility*: special authority of Pope (manifest), human symbol of unity in face of temporal adversity (latent); *Vows*: special fidelity to Christ (manifest), solution of bureaucratic manpower needs (latent); *Confession*: close examination of personal sins (manifest), avoidance of broad questions of the moral life (latent)—this last, by the way, was Max Weber's analysis.

The possible uses of Merton's distinction should be clear without providing further possible instances—and one could, of course, imagine many better ways of analyzing even the examples I gave. The main point is that if we can do this productively so far as *old* ideas, teachings and practices go, we need to find out how we can do it as we go about fashioning *new* ones. One trouble these days is that we continue to think, over-rationalistically, that the main task is to get the Bible straight and then apply it, or to get the Pope to say the right thing and then get everybody to live up to it, or to re-think the philosophical problems of God and then start talking a new

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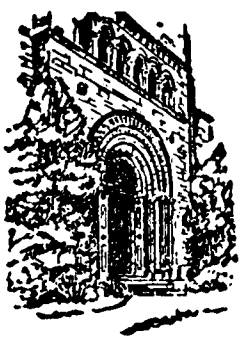

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theistic language. Though we have become adept at perceiving manifest and latent functions so far as the past is concerned, we resolutely go about trying to shape the future as if it were only a matter of finding new manifest functions and getting them accepted.

The failure of Vatican II reform can be traced to this failure. The failure of the conservatives has been their unwillingness to admit the harmful latent functions of the teachings and attitudes they want to preserve in virginal purity. The failure of the progressives is much more complex. They did not foresee how extraordinarily difficult it is to create a new Catholic identity and purpose; they did not take account of the possibility that the attempt to create a new identity could end by destroying all identity. Nor have they been very willing to see how their own opposition to the old could itself be functioning as the means of achieving a kind of negative identity; solidarity in disgust and alienation as a surrogate for a lost sense of Christian community.

I am, let me quickly add, only speculating here, both about conservatives and progressives; my evidence is vague and easily challenged. But it is this kind of speculation which has sorely been missed in the shaping of new goals. We have brought intricate new subtlety to our theological, biblical, institutional and moral analyses on the manifest level. Yet we remain grossly inept in our analysis of the latent level. Unless we learn how to bring the latter up to the level of the former, we are likely to go spiritually broke, totally and irrevocably. The fact that so many are already on the verge of bankruptcy ought to serve as a warning that there is little time left.

MORE WAR

THE SCREEN

There's no surcease in the war cycle; but neither is there any surcease in today's wars. And as long as audiences continue to attend war movies, producers will continue to make them—even though they have to fish around for unusual angles. Two current films attempt to do some unusual fishing.

"The 25th Hour," with a minimum of battle scenes, concentrates on civilian suffering in wartime. Its main character is a big-hearted, out-going Rumanian peasant expertly played by Anthony Quinn who has this role down to perfection, be it Greek, Italian, Spanish, or even American. The story starts in the village of Fontana in 1939. The Germans have just invaded Czechoslovakia, and the Rumanians have cause to be concerned and prepared. When reminded that there are, however, only 24 hours in the day, Quinn's good friend (Serge Reggiani)

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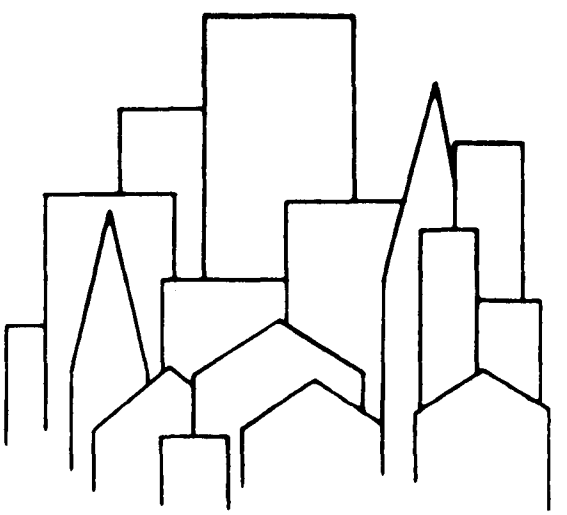

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warns them: "But this is the 25th hour," it's later than you think, one has to work even harder, a man must stand up.

Quinn is first victimized not by the enemy but by Fontana's police captain who covets Quinn's wife (Virna Lisi, looking much too pretty and fragile for a hard-working peasant) and sends him off with Jews to a labor camp where a canal is to be built. Then as World War II progresses, Quinn is shunted from country to country through the years as he escapes and is caught by various nationalities. His spirit, however, is not broken—in spite of the confusion and ironies. In Budapest, the Jewish Aid Committee cannot help him because he is not Jewish; in a German concentration camp, a colonel (Marius Goring) who's a nut on racial in-breeding thinks Quinn's a prize Aryan specimen and puts him in an S.S. uniform and consequently on the covers of propaganda booklets; and when the Americans arrive, Quinn rescues a bunch of Rumanians, hurries them to Allied Headquarters and they are all put in a displaced persons camp and forgotten. Finally in 1947 at a war-crime trial, S.S.-man Quinn's defense counsel (Michael Redgrave) reads a heart-breaking letter from Virna Lisi telling that the police made her divorce Quinn, she fled from Rumania with their two sons, was raped by the Russians, and now has a two-year-old daughter.

I suppose "The 25th Hour" means to be a socio-political satire similar to *Candide* with emphasis on man's inhumanity to man in this best of possible worlds. But this story doesn't work out well in visuals, and the script based on C. Virgil Gheorghiu's novel and the direction by Henri Verneuil dwells on so many details in the mixture of tragedy and comedy that the whole thing begins to be too obviously contrived. Furthermore the film is far too long as incident piles on incident; and afterward we remember man's thoughtlessness and cruelty more than Quinn's warmth and indomitable spirit. This is stressed in the final scene: after the touching reunion between Quinn and Virna in the Fontana railroad station, and Quinn's welcoming his two sons and Virna's daughter, an American photographer takes pictures for one of the big magazines. "Keep smiling, keep smiling," he says as the close-ups show Quinn forcing a smile through his tears and confusion and disgust.

In a way, "La Guerre Est Finie" is about disillusionment too—but not entirely. This extraordinary French film, directed by Alain Resnais who startled the cinema world with his "Hiroshima, Mon Amour" and "Last Year at Marienbad," is about a tired revolutionary who fought against Franco in the Spanish Civil War, and now 30 years later he is still fighting, perhaps not with guns and bombs, but refusing to admit "The War Is Finished." This Spanish Republican is an idealist, and, while he is not disillusioned about the good fight he put up in the late '30s, he is looking again and reassessing his values as he goes back and forth between Spain and France and wearily continues his work in the underground.

Resnais, who never makes his films easy for audiences, expects you to work overtime in "La Guerre" too. While the central character is busy with all his soul-searching and recalls the past from time to time in flashbacks, he also looks into the future in flashforwards; and until you get wise to Resnais' technique, the picture is difficult to follow. Actually, I saw "La Guerre" twice—first at the New York Film Festival last fall when I didn't like it at all, and then again recently when I found myself admiring it greatly. Yves Montand is superb in the role of the harassed man who realizes what he has missed by never settling down in a family routine, by being tense and on the run all the time, by being sensitive and conscientious about his fellow workers and the Cause. The supporting cast is good too, especially Ingrid Thulin as Yves' mistress and Genevieve Bujold as a young girl of the new generation of revolutionists. But as in "25th Hour," "La Guerre" is so long and so attentive to details that the picture becomes wearisome. PHILIP T. HARTUNG

BOOKS

The function of the press in Washington

The Opinionmakers

WILLIAM L. RIVERS

Beacon Press, $4.95

RONALD I. RUBIN

In *The Opinionmakers,* Rivers has written a much-needed study on the Washington press corps, and the techniques by which government officials seek to use it. While he clearly admires the Washington correspondents, he raises some key questions about the propriety of their unbridled privileges in American public life.

Contrary to the stereotype of the journalist, the Washington correspondent is highly educated. Rivers reports that nearly 95% have attended college, and 82% hold college degrees. One in three reporters has done graduate work, and one in five earned graduate degrees. As one respondent put it: "Nowadays, when a government expert gives a press briefing on news about economics, missiles, or Africa, there are four or five reporters in the room who know more about

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the subject than he does."

The journalists themselves have established an elite group for sifting the mounting complexity of news. One of Rivers' noteworthy findings is the extent to which the correspondents rely on specialists in interpreting events as diversified as space shots and downturns in the economy. Although Rivers fails to note it, the correspondents' respect for expertise parallels the Congressional system whereby every legislator carves out some domain over the years, and his judgment usually goes unchallenged by his colleagues on the floor. As one would guess, Walter Lippmann and James Reston (treated in separate chapters) are at the apex in influence.

The size and expertise of the Washington press corps are blessings for news-hungry Americans. Yet Rivers raises disturbing questions about this establishment. Among them: the publication of certain scientific experiments uncovered by enterprising journalists every now and then could clearly compromise United States security—what are the circumstances governing a newspaper's right to release this news; what is to be done about newspapers which, intentionally or not, falsify the news; how should a democracy cope with the painful discovery that more and more newsmen do not report news objectively, but rather to please their editor's or publisher's political outlook?

Rivers argues that newspapers alone are unfit to carry out the self-criticism rooted in the above questions. He proposes establishing local press councils consisting of community leaders who would hear complaints from the public and defenses by journalists. To be sure, this suggestion is most feasible relating to local or national news. What about international news reporting—especially Vietnam?

Since Rivers deals with domestic reporting and not foreign correspondence, he does not take up this issue. However, why not apply his reasoning to the alleged credibility gap concerning Vietnamese news? In view of Rivers' solution for domestic news strife, it is fitting to convene U.S. newsmen covering Vietnamese hostilities, Administration

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Significant Writings from
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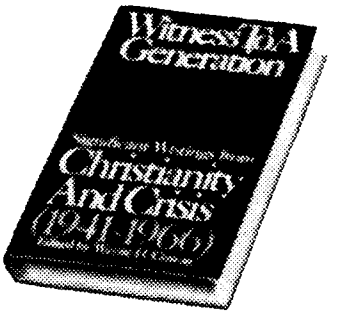

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defenders, and critics of the reliability of these reports. The integrity of press reports on Vietnam goes beyond normal questions of press reliability; it vitally affects U.S. survival.

A Primer of Ignorance

R. P. BLACKMUR

Harcourt, Brace, $5.95

GEOFFREY WAGNER

The late R. P. Blackmur's reputation baffled many. He was almost unreadable at times. No one sensitive to the English language could get through much Blackmur without wincing and yet one was told that the arch self-consciousness ("If I quoted myself at all would have to do so at great length") was in the service of what was being said. The seminar at Princeton was not a success and the man himself was parodied, fairly well, in *The Pooh Perplex* as P. R. Honeycomb (one of Blackmur's collections was entitled *The Lion and the Honeycomb*); he is depicted discussing "the bear as bard" and ruminating on those writers like Gide, Joyce, Mann and Kafka with which he found affinity.

Still, it is exciting to come across an essay by Blackmur for the first time and it was generous of the American academy to find him a place as a sage of sorts. He was not really a literary critic at all: in the present book Zürich, Rome and Tokyo interest him as passionately as any literature. He was a student of intellectual history and some of his more Olympian pronouncements reverberate like Trilling at his worst—he will start off, "One of the themes that inhabited my last lecture . . ." or again, "At this point I should like to carp at myself a little."

Blackmur had no sympathy for criticism as dissection, "the discovery of difficulties and their exegesis or explication for its own sake." The movement toward analysis and intrinsic touchstones was "professional or trade criticism," and he was impatient with any approach that he saw as purely descriptive, such as sociological or psychological modes. Perhaps that is why he revered Mann, whose own work was a study in style and whose creativity included a very high content of criticism.

All this comes through in a section of *Language as Gesture* (1952) that might usefully have been appended here. But if Blackmur's apprehensive powers were high, he did not really know enough to help us out with some system, as have critics like Frye or Burke. Though Blackmur savaged the latter he is closer to Burke than any other genetic critic I know, hyper-allusive, supple, resonant. And when one comes across the sentence here, "this is our warrant for raising the matter substantively," one realizes that the one thing Blackmur is not is substantive.

He is full of good cheer, of coruscating phrases that nail down meaning and method—"Byron is a kind of sensorium of attitude," or Faulkner "has the kind of sophistication which will accept only a low degree of order." "Revolution and murder," he wrote here, "are only the gross cost, assessed too late: the usury of dead institutions."

Blackmur understood our institutions and the challenge poetic power thrust at them. He admired Richards and shares something of Richards' stance, Joseph Frank's selection serves this curiously American "character" well, emphasizing his lengthy engagement with Henry Adams. Only the essay on Toynbee palls a little.

Death on the Installment Plan

LOUIS-FERDINAND CÉLINE

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GEORGE WOODCOCK

The Céline revival is in full swing. From the nadir of the wartime years and the immediate post-war decade, when the recollections of the inept collaborations of Dr. Destouches blinded so many to his alter ego Céline's prowess as a writer, his reputation has risen steadily, until the present seems a time of total rehabilitation. Last summer a new hardcover edition of *Death on the Installment Plan* was published in England and Penguin Books brought out there *Journey to the End of the Night*, both in the Thirties translations of John P. Marks, which were also re-issued not long ago in an American paperback series. Now a completely new translation of *Death on the Installment Plan* has been published by New Directions on the same day as an important critical study of Céline, Professor Erika Ostrovsky's *Céline and his Vision*.

The new translator of *Death on the Installment Plan* is Ralph Manheim, already known for his excellent versions of Günter Grass's novels. One of the

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REVIEWERS

RONALD I. RUBIN served as a Legislative Assistant in the last session of Congress.

GEOFFREY WAGNER, a previous contributor, is the author of *The Asphalt Campus* (Macmillan) and, most recently, *The Sands of Valor* (Knopf).

GEORGE WOODCOCK is the author of several books, including *Anarchism* and *Faces of India*. His most recent book is *The Crystal Spirit*, a study of George Orwell published by *Little, Brown*.

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great difficulties in translating a writer like Céline, who mixes so much slang into his writing, is that of finding the appropriate equivalent in English, and when the slang happens to be the rich Parisian argot, the task becomes almost as difficult as translating poetry. There do exist both British and American slangs almost as complex as the argot, but they are known only locally or to small class groups, and translators tend to fall back on ordinary London or New York substandard English. This Manheim does at times. Yet his version of *Death on the Installment Plan* is a marked improvement on the earlier translation since, even if he does not transmit the idiosyncratic vividness of Céline's prose at full intensity, he does reproduce much more faithfully than Marks did a generation ago its characteristic rhythms, and by doing this he goes a long way towards justifying to the English-reading public Céline's claims as a stylist.

Interpreted in a new way, the old Céline lasts amazingly well; he steps out of his underworld with the gait of a major writer. Compared with other word-spinners of the Thirties, such as Henry Miller, he is still astonishingly vigorous, and if "fresh" was never quite the right word to use for him, he has certainly retained his pungency. Now, away from that lost world of the Third Republic which he celebrated, away from those dark decades when he became a scapegoat for France's shame, we can at least see him standing out as he is from the shadows of his background.

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The image that comes into one's mind shimmers with unexpected reflections. Where else has one encountered this scatological-misanthropic view of life as it is, illuminated by fitful visions of the ideal? Where has one encountered this verbose piling of detail on detail, this power to create out of the fragments of eccentricity great comic characters like the charlatan balloonist Courtial des Pereires? The shadows of Swift and Dickens stand very near to that of Céline; it is appropriate, even if a coincidence, that two of the high points of *Death on the Installment Plan* should be a revolting and at the same time inexpressibly funny description of mass sea sickness on a Channel crossing, and a long interlude in a fifth-rate Kentish private school which would fit admirably into the characteristically English genre of boarding school fiction. These affinities do not of course make of Céline an English writer; they do show how much his sympathies and his approach to literature were outside the French fashions of the Thirties, how much he belonged in that timeless company of great satirists whose targets were the universal weaknesses of man, the universal follies and tyrannies of human society; he was, after all, as near to Rabelais as he was to Dickens and Swift.

In satirists, as in cynics, we have always to look for the emotions that counterbalance savagery, and in Céline they are present in plenty. On one level *Death on the Installment Plan* is concerned with the long agony of childhood and adolescence. On another it is an extraordinary threnody on the old French *petite bourgeoisie*, threatened by mass industry and the modern state. Children and animals and prostitutes touch Céline's heart, as they do all hearts appalled by what adult, conventional man becomes. But the real flavor of Céline is not all contained in either the denunciation or the tenderness; it shines with that peculiar hallucinatory vision which sweeps his characters into moments of apocalypse from which they fall into the mire just as Courtial des Pereires, that epitome of the irrational idealism and the calculating rascality

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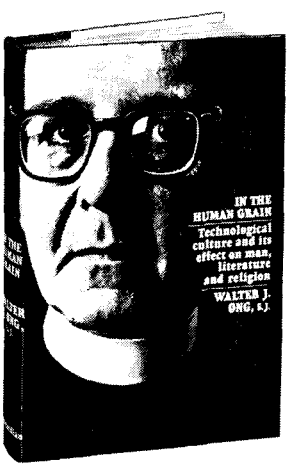

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that combine in the Célinian man, rises into the sky only to fall ignominiously and to end in self-destruction. It is a terrible vision, but it does not end in that rejection of man which a superficial reading of Céline, like a superficial reading of Swift, might suggest. It ends in the hero Ferdinand wakening from the nightmare and submitting to the love and care of that mild eccentric, Uncle Edward. And when it does end we realize that there is not a single major character for whom, at some point in the book, we have not felt compassion or admiration or both.

Now that Céline has come back, the literary recruiting sergeants are trying to claim him as their own. *"Journey to the End of the Night"* says Allan Ginsberg "is the first genius international beat XX century picaresque novel. . ." Before the Beats, Trotsky and the Fascists tried to claim Céline. He slipped between their fingers as all writers do when their individuality becomes their greatness.

Coming Soon

In coming weeks Commonweal plans to publish a typical variety of its timely and informative articles. Here are a few:

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CORRESPONDENCE

(Continued from page 611)

distinction is both necessary and relevant, especially since the frequent failure today to distinguish between the two terms has added to our already fuzzy thinking not only about authority and structures in the Church but also about the very nature of the Church itself.

SISTER MARIE LEONARD MEYER

Winnetka, Ill.

To the Editors: Your editor-director of the Symposium ("The Woman Intellectual and the Church," January 27) prudently concealed his identity. He was bolder than he knew. His conversation with his four female companions came off with brilliant light and dun shadow. It was altogether worth doing and verged, but barely, on a vast, uncharted—and in the report, unarticulated and undescribed —domain.

There is a great deal more to what is happening than simply giving attractive, intelligent women not only a voice, but a hearing. There is more than acknowledging that Christianity has treated women with excessive gentleness and repressive cruelty, the pulse of embrace and rejection.

The editor-director, himself an obvious *vir*, was a consistent symbol of the male world that believes living and striving are the same thing and when one stops, so does the other. He seemed oblivious to the essential difference between himself and his guests. He didn't even ask them what it is like to live in a different universe than he does. The panelists belong to an emerging group that few men can match for wise and articulate persuasion. They also belong to a gender that transcends the total capacity of the male universe.

They believe that life—for the simple fact of living—is worth it. They are survival-bent. This tension between male living-striving and female survival makes this the most frangible moment of world history.

The roots are in the earth-mother

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cults of the Aegean coasts. Now we are beginning to see, adumbrated, what the ancients believed with a clear faith. The confrontation brewed for millenia; the result has been coming on for centuries: Women care for the world, whatever it may be. Men only pretend they do.

JAMES B. SHAUGHNESSY

Dream Cities

Reston, Va.

To the Editors: Harvey Cox's article "Dream City (Almost)" in the January 20 issue of *Commonweal* has come to my attention, and I would like to comment on it briefly.

The article appears to be about the New Town of Reston, Virginia, 18 miles —not 40, as Mr. Cox states—from Washington, D. C. It is in fact a piece about poverty in America, and the difficulties of housing the poor. These are matters which have been of some concern to us, and I am grateful to Mr. Cox for pointing that out. It should be noted that since his visit the Reston Foundation for Community Programs, Inc. has received a $200,000 grant from the Department of Housing and Urban Development to tackle the technological and social problems involved in the construction of low-cost housing, and we are more sanguine than Mr. Cox about the possibilities of a breakthrough in this area.

But the article illustrates a tendency among liberal intellectuals who write about the city, and particularly New Towns, which I find disturbing. It is the assumption that the problems of the poor, and only the poor, are paramount; and that the attention paid to the quality of life for the majority of Americans is, somehow, wasted or irrelevant. There are even those who seem to view it as perhaps immoral.

This, in my view, is unjustified. For while I share Mr. Cox's conviction that as a rich society we get low marks for our lack of success to date in eliminating poverty in America, I also believe we get generally low marks for our failure to provide a truly civilized urban environment for all Americans. And what we are trying to do at Reston is create something of a model urban environment for everyone.

The status-oriented, culture-hungry, affluent society requires some thinking attention too, in my opinion, and any attempt to build a true community must cope with their problems as well as those of the poor, or the very rich, or any other group in American society.

We are an urban society, and our challenge is to create a democratic urban community which makes it possible for everyone to lead the good life. Housing for the poor is a high priority, and we will have it at Reston. But "the realities of an urban society" include a great many more things, also important, which Mr. Cox ignores.

ROBERT E. SIMON, JR.
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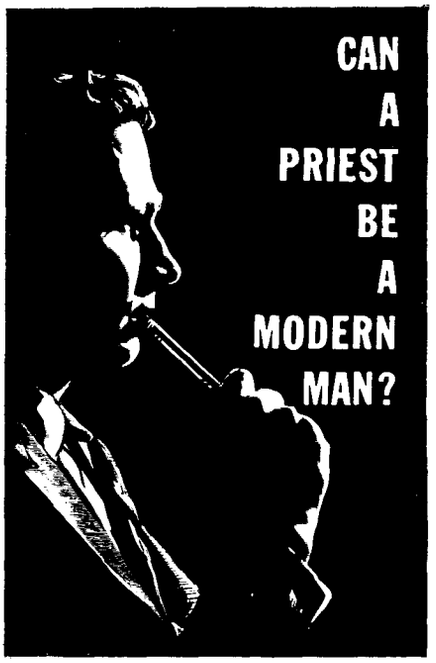

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